

Calvary Parish

Germantown, Phila.

1859—1909

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CALVARY PARISH

GERMANTOWN, PHILADELPHIA

PENNSYLVANIA

"The people had a mind to work"

1859 — 1909

PREFACE

THIS little book speaks for itself. It is a sketch of the history of Calvary Parish, Germantown. During fifty years it has gone its way bearing forth good seed. It is not possible to register the dynamic force of spiritual energies. All that may be hoped is that this little book will record and preserve some of the material and outward facts of the life of the Parish, and at the same time testify to the peace and harmony that have marked its half-a-century of existence.

J. C. M.

Germantown, May 1910.

The Corporation of Calvary Church

GERMANTOWN, PHILADELPHIA, PENNSYLVANIA

A. D. 1909

RECTOR

The Reverend JAMES CLAYTON MITCHELL, S. T. B.

WARDENS

JOSEPH S. HARRIS,
LEWIS W. WISTER.

VESTRYMEN

ROBERT S. NEWHALL,	SAMUEL E. STOKES,
WILLIAM MELLOR,	REYNOLDS D. BROWN,
ABRAM E. BRECHT,	MALCOLM A. SHIPLEY,
WILLIAM B. KURTZ,	WILLIAM C. HOUSTON, JR.,
RUSSELL S. HUBBARD,	NORTON DOWNS, M. D.

TREASURER

LEWIS W. WISTER.

SECRETARY

ROBERT S. NEWHALL.

BISHOPS OF THE DIOCESE

The Right Reverend WILLIAM WHITE, D. D. 1787-1836.
The Right Reverend HENRY USTICK ONDERDONK, D. D. 1827-1858.
The Right Reverend ALONZO POTTER, D. D., LL. D. 1845-1865.
The Right Reverend SAMUEL BOWMAN, D. D. 1858-1861.
The Right Reverend WILLIAM BACON STEVENS, D. D., LL. D. 1862-1887.
The Right Reverend OZI WILLIAM WHITAKER, D. D., LL. D., 1886.
The Right Reverend ALEXANDER MACKAY-SMITH, D. D., Bishop Coadjutor, 1902.

RECTORS, 1859-1909

The Reverend THOMAS KITTERA CONRAD, D. D.,
February 14th, 1859—February 17th,
1863.

The Reverend GEORGE AUGUSTUS STRONG, LITT. D.,
March 23rd, 1863—November 1st, 1865.

The Reverend JAMES DE WOLF PERRY, D. D.,
May 13th, 1866—January 31st, 1908.

The Reverend JAMES CLAYTON MITCHELL, S. T. B.,
February 1st, 1908—

Assistant Ministers

Rev. James O. McIlhenny, 1896-1899.
Rev. Gasherle DeWitt Dowling, 1899.
Rev. John Tilton Marley, 1899-1900.
Rev. Robert W. Bowman, 1900-1901.
Rev. William F. Williams, 1901-1903.
Rev. Thomas C. Johnson, 1903-1904.
Rev. John B. Whiteman, 1904-1907.
Rev. Jonathan E. Johnson, 1907.

Rector's Wardens

Samuel Leonard, 1860-1866.
S. K. Ashton, 1867-1868.
J. E. Caldwell, 1868-1872.
Dr. R. H. Shoemaker, 1874-1878.
J. E. Caldwell, 1879-1880.
Dr. R. H. Shoemaker, 1882-1883.
Col. George A. Woodward, 1884-1888.
George W. Russell, 1889-1891.
William Mellor, 1892-1907.
Reynolds D. Brown, 1907-1909.
Joseph S. Harris, 1909-

Accounting Wardens

Benjamin G. Godfrey, 1859-1865.
James E. Caldwell, 1866-1867.
Samuel K. Ashton, M. D., 1868-1878.
George M. Newhall, 1878-1882.
George W. Russell, 1882-1885.
William Mellor, 1886-1888.
Lewis W. Wister, 1889-

Secretaries of the Vestry

Edmund Smith, 1858-1865.
Francis B. Reeves, 1865-1867.
George M. Newhall, 1867-1874.
Daniel S. Newhall, 1874.
Gilbert H. Newhall, 1875-1876.
George W. Russell, 1877-1882.
Guilliaeme Aertsen, 1882-1884.
David Hinkle, 1884-1890.
George S. Strawbridge, 1890.
Robert S. Newhall, 1891-

Superintendents of the Sunday School

Benjamin G. Godfrey.
Francis B. Reeves.
Calbraith B. Perry.
George M. Newhall.
George W. Russell.
Newcomb B. Thompson.
Daniel S. Newhall.
Robert S. Newhall.
Henry B. Thompson.
William M. Taylor.
John Wagner, Jr.
Rufus H. Sanford.
Rev. J. O. McIlhenny.
Rev. G. Dewitt Dowling.
Rev. John T. Marley.
Rev. Robert W. Bowman.
Rev. William F. Williams.
Rev. Thomas C. Johnson.
Rev. John B. Whiteman.
Rev. Jonathan E. Johnson.
Reynolds D. Brown.

Superintendents of the Mission Sunday School at Nicetown

Rev. James W. Ashton.
Edward B. Clark.
Guilliaeme Aertsen.

Teachers of the Parish School, 1859-1885

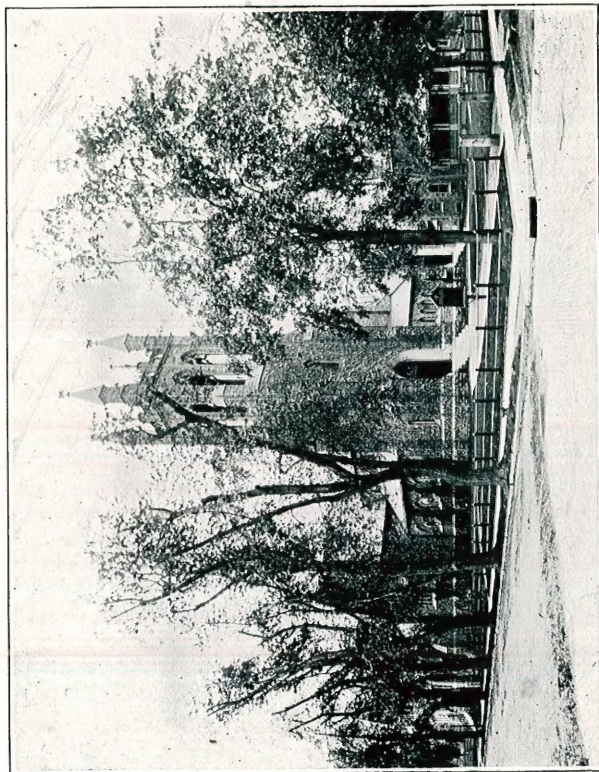
Rev. W. H. Badger.
Miss Stokes.
Benjamin Shoemaker.
Miss Alice Shoemaker.
Miss Bessie Shoemaker.
Miss Susan Woolsey.
Miss Lydia Cooke.
Miss Virginia Yeaton.
Miss Mary Lee.
Miss Harriet Thompson.

Vestrymen of Calvary Church

Guilliaeme Aertsen1881-1884	*Alexander Henry1878-1883
George Atkins1860-1861	Joseph S. Harris.....1888-
*Dr. S. K. Ashton.....1864-1879	Wm. C. Houston, Jr.....1897-
Thomas Baxter, Jr.....1892-1904	R. S. Hubbard1902-
A. E. Brecht1884-	*Edward Ingersoll1858-1859
*F. Carroll Brewster.....1861-1867	*Joseph R. Ingersoll.....1861-1864
Henry W. Brown1881-1899	*S. Warren Ingersoll.....1876-1884
Reynolds D. Brown.....1899-	*Wm. B. Johns1858-1871
Charles A. Brinley.....1878-1882	Wm. B. Kurtz1895-
*J. E. Caldwell1861-1881	*General C. L. Kilburn...1871-1873
*Harry Conrad1858-1864	*Samuel Leonard1860-1866
*Wm. P. Cresson1858-1860	Dr. Benjamin Lee1884-1889
*Edward B. Clark.....1877-1882	James McGee1858-1860
*James A. Courtney.....1869-1875	*H. Pratt McKean1858-1860
Dr. Norton Downs1904-	*Thomas McKean1867-1882
*Jabez Gates1875-1896	Wm. Mellor1884-
*Benjamin Godfrey1858-1867	*J. Rob. Maury.....1885-1892
P. E. Hamm.....1858-1859	Robert S. Newhall.....1886-
R. C. Hale1861-1862	George M. Newhall1869-1886
David Hinkle1878-1890	*Gilbert H. Newhall....1858-1877
Charles C. Harrison1884-1890	Daniel S. Newhall.....1874-1875

*E. S. Pinckney1863-1864	*Cornelius S. Smith1862-1869
*Horace Pinckney1875-1876	*Joseph S. Smith1877-1879
*Alfred R. Potter1869-1874	Robert S. Smith1875-1885
*Thomas H. Powers1858-1859	Isaac Starr, Jr.....1874-1875
J. W. Pullman1876-1878	Samuel E. Stokes1891-
*Robert Patterson1879-1880	George S. Strawbridge...1883-1902
*Henry Reed1892-1896	*Wm. C. Taylor1868-1869
F. B. Reeves1864-1867	*L. P. Thompson1866-1875
*Jeremiah Robins1859-1874	N. B. Thompson1874-1875
*G. W. Russell1866-1891	Dr. Wm. L. Uhler.....1860-1865
R. H. Shoemaker1868-1884	*John Welsh1858-1859
*Benjamin Shoemaker ...1866-1868	Jones Wister1891-1894
Malcolm A. Shipley.....1896-	Lewis W. Wister.....1889-
*Edmund Smith1858-1865	Col. Geo. A. Woodward..1880-1889

*Deceased.



CALVARY CHURCH, GERMANTOWN, 1892

CALVARY CHURCH, GERMANTOWN

A SKETCH: 1859-1909

By the Rev. J. DeWolf Perry, D. D., Rector Emeritus

This saying of the Christian philosopher and poet, Samuel Taylor Coleridge, may well be in our minds as we review the half century of our parish life: "Men are ungrateful to others only when they have ceased to look back on their former selves with joy and tenderness. They exist in fragments. Annihilated as to the past they are dead to the future, or search for the proofs of it everywhere, only not (where alone it can be found) in themselves."

Calvary Church was built in anticipation of the growth of the city in that direction and like all church enterprises undertaken in such circumstances, was begun and for awhile maintained under difficulties and against some opposition. Three Episcopal Churches already existed in Germantown; another was projected but was not formed until later so that Calvary Church was the fourth in order of time. Episcopalians and others living in the neighborhood in which the Church now stands, desired to have a Church more accessible for themselves and their families than any one of the three existing parishes. The immediate neighborhood consisted of country seats and farms. What is now Pulaski Avenue was then a "Plank Road," bearing this name and extending from Manheim Street (Betton's Lane) to the city, with a toll gate at its entrance at the side of the present Church lot. The keeper

of the toll gate, Albert Kooker, was the first sexton of the Church, uniting the light duties and the small salaries of the two positions. A building lot was offered by Mr. James S. Huber, who then attended the German Reformed Church, but with liberal spirit encouraged and aided the planting of this new parish and in later years he and his wife and children were confirmed in this Church and were numbered among its earnest communicants and active workers.

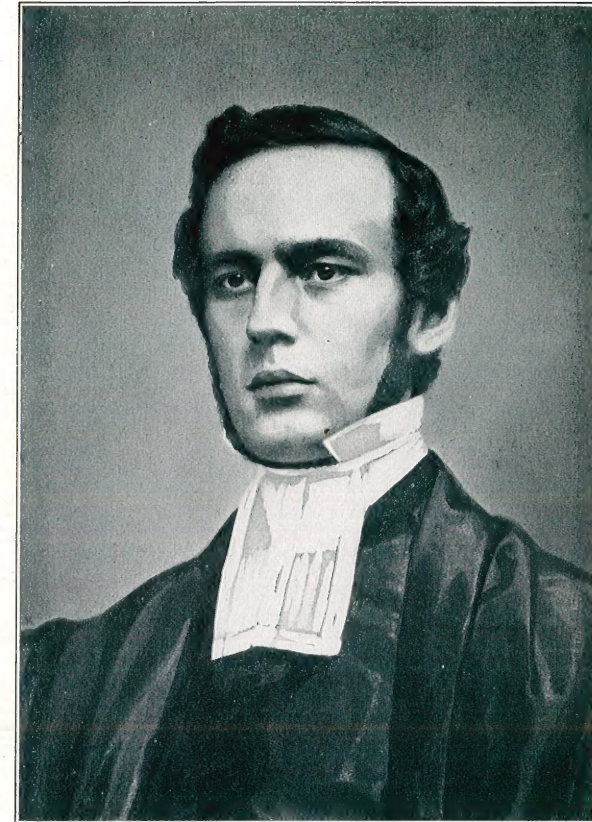
The only condition attached to his gift was that no burials should be made in the Church grounds. The lot was at this time used as a pasture for cows, an association not without suggestion to those who would obey the Apostle's injunction to "desire the sincere milk of the word that ye may grow thereby." Two members of Christ Church, Tulpehocken Street, accepting Mr. Huber's gift, called together persons who were interested in the project, at "the Episcopal Rooms," 524 Walnut Street, November 13, 1858, at 1 P. M. At this meeting were present * Rev. Kingston Goddard, D. D., who opened the meeting with prayer; Messrs. Harry Conrad, B. G. Godfrey, George Cook, William B. Johns, W. P. Cresson, who was elected Chairman; James Magee, and Edmund Smith, who was elected Secretary. The Rev. Dr. Goddard was at that time Rector of the Church of the Atonement, but resided in Germantown on McKean Avenue. He was much interested in the proposed Church. The funds required for the building had already been subscribed. It was therefore resolved to organize the parish and to begin at once to build. The form of Charter recommended by the Diocesan Convention of 1858 was adopted, and twelve vestrymen, H. P. McKean, John Welsh, Harry Conrad, William P. Cresson, Edward Ingersoll, B. G. Godfrey, William B. Johns, P. E. Hamm, Thomas H.

* Dr. Kingston Goddard had a brother, a physician living and practising in Philadelphia. This resulted in a comedy of errors one illustration of which may be given here. A stranger to them both desired the baptism of a child and called by mistake on the Physician, who on discovering the mistake, said "O you wish to see the Rev. Dr. Goddard, he preaches, but I practice".

Powers, Edmund Smith, James Magee and Gilbert H. Newhall were elected. A building committee was appointed and consisted of B. G. Godfrey, W. B. Johns, Edmund Smith and J. S. Huber. A committee to secure a charter were Edward Ingersoll, H. P. McKean and H. Conrad.

The name Calvary Church, Germantown, was adopted. Contributors and others interested in the effort were invited by the building committee to meet at the Episcopal Rooms, Walnut street, on Tuesday, December 7, 1858. At this meeting a plan, prepared by J. C. Sidney, architect, was submitted and adopted, and a contract was made with J. C. Sidney & Adams, Builders, for a Gothic Stone Church to cost \$6370, to be finished, if possible, May 1, 1859. About one month before, anticipating the adoption of the plan, ground had been broken November 22, and excavation of a part of the cellar was begun. In locating the building, efforts were made and much interest was aroused to spare a large maple tree which stood in the centre of the lot and with its Autumn foliage was the pet and pride of the neighborhood, but finally the tree was sacrificed for the better location of the building, and over the spot where the tree had stood was placed the chancel step and rail. Haste to complete the building resulted in poor workmanship. The walls erected in freezing weather and not solidly built, were found to be too weak to support the roof, and while the slaters were at work the walls bulged and threatened to fall. They were braced and buttressed by timbers until the cement hardened, and cross beams were added to strengthen the walls and support the roof. These beams broke the arch of the timber ceiling—a disfigurement in appearance and in architectural structure, but essential to the safety of the building. A plain stone cross surmounted the little belfry over the front door, but being earnestly condemned by one of the vestrymen as not consistent with a Protestant Church, it was, although high overhead, regarded as a stumbling stone in the way of weak brethren. Therefore

it was quietly removed by the Chairman of the building committee and buried at night in the Church lot ten feet from the Manheim St. front, and, according to tradition, it there remains until this day. In its place was set up what was intended to be an encircled cross, oddly supposed to be a less objectionable symbol, though it has been used by the Church of Rome to display its claim of a world-encircling Catholicity. This substitute was of poor workmanship and disproportioned and by the young folks of the parish was nicknamed "the giant's eye glass." When in 1868 the Church building was enlarged such prejudice was sufficiently outgrown to permit the placing of a plain Roman cross of stone where the other had stood, and the "giant's eye glass" was buried in the lot near to its predecessor. As the level of the lot has been raised they are deep beneath the present surface and may be discovered by some future generation and become the subject of archaeological conjecture what religious superstition prevailed in this parish to prompt the making and burying of stone crosses. Additional expense of \$1700 was incurred for grading, fencing, horse sheds, etc. The building did not exceed the contract price and was completed within the time named in the contract, and was consecrated on Saturday, April 30, 1859, at 4 p. m., by the Assistant Bishop of the Diocese, Rt. Rev. Samuel Bowman, D. D., who had taken much interest in the effort to form this new parish. The Consecration Sermon was preached by the Rev. Kingston Goddard, D. D., Rector of the Church of the Atonement, whose text was I Timothy 3:15. "That thou mayest know how thou oughtest to behave thyself in the house of God." On the following day, which was the first Sunday after Easter, May 1st, the Rt. Rev. J. H. Hopkins, D. D., Bishop of Vermont, officiated and preached in the morning, taking for his text Colossians 3:23. "Whatsoever ye do, do it heartily as to the Lord and not to men." In the afternoon the Rev. William Bacon Stevens, D. D., Rector of St. Andrew's Church, Philadelphia, preached from the



THE REV. THOMAS K. CONRAD
Rector 1859—1863

text Psalm 90:17. "And let the beauty of the Lord our God be upon us," etc. In the evening the officiating minister and preacher was the Rev. Alexander Vinton, D. D., Rector of the Church of the Holy Trinity. At all these services the little Church was well filled by congregations composed largely of persons who were not Episcopalians, for the whole neighborhood was interested in the placing of a new Church in this rural suburb of the city.

The Rev. Thomas K. Conrad, then Rector of his first parish—All Saints' Church, Philadelphia—was called to be the first Rector of Calvary Church with a salary of \$1000. He accepted the call January 13, 1859, and took charge in the middle of the following month. On the Sunday following that of the consecration a number of children came to the Church asking for the Sunday School. The Rector and Warden happening to be in the Church at the time, with characteristic promptness, received and taught the children, then and there starting a Sunday School which from that time assembled in the Church until a Sunday School house was erected. This was at once undertaken, but additional ground was needed in order to place the school building back of the Church. Accordingly, ten feet front on the Plank Road and extending to the rear of the line of the Church lot was purchased for \$250 and added to the Church grounds.

A stone building of two stories was erected having on the first floor a small Bible class room and an "Infant School Room," and on the second floor a room for the older scholars. The cost of this building and its furniture was \$2001.71. A half of this was raised by subscriptions, \$1000 was borrowed on a note given by the vestry and formed the beginning of a debt which grew and burdened the parish for many years. In this building was held a Church School, which was taught by Rev. Harry Badger, who was followed by Mr. Benjamin Shoemaker, who, assisted by his son and daughters, made "Calvary Church Academy" a successful and useful school for the

neighborhood. The adjacent lot, on which the Rectory now stands, was the play ground for this little school, and here were trained youthful cricketers who made "The Young American Cricket Club" deservedly famous. After standing a few years this building needed to be enlarged in order to accommodate the increased attendance, both at the Church School and at the Sunday School. The building was lengthened, doubling the size of the room on the second floor, but using the additional room below for horse sheds, facing towards Manheim Street, and entered beneath arches in the front wall, supported by iron pillars. After a few years these arches and pillars settled under the weight of the superstructure and were replaced by a stone wall, converting the horse sheds into two rooms, which were used for parish meetings of various kinds, until the whole unsightly and unsafe building was removed, giving place to the present Parish House, built in 1894.

The income of the Church for this first year from pew rents and offerings was \$1,436.25, not including the special fund for the school building. Owing to the cost of erecting the school house and other expenses the year closed with a debt of \$1,901.78, which was allowed to accumulate and to embarrass the parish for fifteen years.

After an earnest and successful rectorship of four years, the Rev. T. K. Conrad resigned February 17, 1863, to be associate Rector in the Church of the Heavenly Rest, of New York City. The Vestry accepted his resignation with regret, and with an expression of their appreciation of his faithful services. The Rev. George A. Strong was unanimously elected to be rector of the parish March 23, 1863. In December of the same year the vestry increased the Rector's salary from \$1000 to \$1500. In 1864, anticipating the need of more ground on which to build a rectory, the Vestry purchased from J. S. Huber a lot of ground adjoining the Church lot, measuring 84 feet front on Manheim St., and extending back to within ten feet of the rear line of the Church lot. The price was

\$2200, of which \$500 was paid in cash, the remaining \$1700 was secured by a mortgage on the ground, payable at the expiration of seven years. On the rear of this recently purchased lot, wooden horse sheds were erected facing Manheim Street. Enlargement of the Church building was frequently discussed during Mr. Strong's rectorship, but was not undertaken. The Civil War was waging, by its demands and excitement making the time unfavorable for Church interests and enterprises, and tending to divide sentiments and sympathies.* Mr. Strong, a northern man, intensely loyal, did not conceal his convictions and sympathies, and on special occasions uttered them in the pulpit. This was not approved and liked by all of his parishioners. Accordingly the parish was not so united as to encourage and enable new and larger undertakings. In November, 1865, Mr. Strong wrote from North Conway, N. H., that he felt it to be his duty to remain there with his parents and with his sister, who was too ill to be removed, and that this and other considerations, which he named, moved him to offer and to insist upon the acceptance of his resignation. The Vestry, finding that he could not be persuaded to withdraw his resignation, finally accepted it, to take effect, as he had requested, November 1, 1865. The Rev. George G. Field and other ministers had temporary care of the parish during the vacancy of the Rectorship.

The parish remained without a rector for ten months, during which interval the Vestry made an unsuccessful effort to induce the congregation to remove the indebtedness of the parish, which had grown to be \$5500. The failure was the more discouraging because at this time disagreements and dissension appeared in the parish, which disturbed it and impeded its growth. The Rev. James DeWolf Perry, Jr., was

* The ringing of the Church bell was often the first public announcement to this rural community of a Union victory. Many amusing incidents occurred in the effort on the one hand to open Church and to be the first to ring its bell, and on the other hand to oppose and prevent such use of the bell which was primarily intended to call together for worship followers of the Prince of Peace.

called from the Diocese of Rhode Island and took charge of the parish on the second Sunday in May, the 13th of the month, 1866. Efforts were at once made both to reduce the expenses of the parish and to increase its income. A quartette choir of professional musicians was displaced by a volunteer choir composed of young people of the parish, who, with more simple and more churchly music, led the praises of the congregation for many years. The parishioners were urged and trained to make systematic offerings for the maintenance of the worship and work of the parish. Before the end of the year a committee was appointed by the Vestry to form and report plans for payment of the debt, for enlargement of the Church, and for building a rectory. The enlargement of the Church was undertaken first, as the primary need of the growing parish, and as a means for promoting by an increased congregation the other two enterprises. It was proposed to enlarge the little Church by building at the Manheim Street front transepts and a chancel, but the masonry was so poor and the whole structure so defective, that instead of making the existing building a part of a large and permanent structure, it was decided to make such addition as would provide additional sittings sufficient for immediate needs and to postpone the building of a larger and permanent edifice. By this addition the seating capacity was increased from 300 to 400. As the work of enlargement proceeded this change of plan was fully justified, for when the west end wall was removed the side walls threatened to fall and had to be braced and upheld by new stone buttresses. The increased expense thus incurred made the addition cost \$6161, nearly as much as the original building. This was paid before the end of the fiscal year, Easter Day, 1868. The architect was Mr. J. C. Sidney, who had planned the Church in 1859. He kindly contributed his plan and services. The contractor and builder was Mr. Smith E. Hughes. At the same time the chancel was rearranged and refurnished by heavy and handsome black walnut furniture. The several



THE REV. JAMES DeWOLF PERRY, D. D.
Rector 1866—1908

pieces were gifts from various parishioners. The chancel walls were decorated in polychrome by Mr. James E. Caldwell. During this year were formed and efficiently conducted a Parish Guild, a Mothers' Meeting, a Sewing School, and a Night School for both boys and girls. The weakness found and provided for in the walls of the Church building led to the discovery that the School Building was becoming unsafe. The addition made in 1864, consisting of a second story supported on stone arches resting on iron pillars, had extended the main school room and had furnished space beneath, which was used for horse sheds, but the foundations of the iron pillars being built on spongy ground were settling under the weight of the stone superstructure. These iron pillars were now replaced by a stone wall built from the ground to meet the wall above, making an unbroken face wall. The space thus enclosed was floored and furnished as a long room, provided with folding doors, which, being closed, made two rooms of equal size which were used for the day School and for other Parish purposes.

In the Autumn of 1869 residents of Kenderton (now Tioga) requested the Rector to hold Sunday afternoon services in the Railroad Hall, opposite the railroad station at Tioga. Here a Sunday School was organized and taught, a congregation was gathered, a Parish was organized and admitted into union with the Diocesan Convention with the name "St. George's Church, Kenderton," and called as its first Rector the Rev. Joseph R. Moore, from the Church of the Crucifixion, Philadelphia. In 1872 this Parish united with the Church of the Resurrection, a feeble parish at Rising Sun. This union resulted in a prosperous parish at Broad and Tioga Streets, of which Mr. Moore continued to be the Rector until his death in 1908.

In this year (1869) a step was taken toward a free Church. With the consent of the pewholders the Vestry declared all seats to be free except at the Sunday morning services.

From 1866 to this time (1870) the Vestry had rented a house on Abbotsford Avenue for the residence of the Rector and his family. Now the building of a Rectory was undertaken. It was designed by Mr. Charles Burns, architect. The contract for \$9000 was given to Messrs. Wright & Miller. On the lot adjoining that of the Church, but separated from it by a stone wall, ground was broken August 2, 1870, and in the following May the house was occupied, providing a comfortable and convenient home for the Rector and his family, and relieving the Vestry of an annual rent. The whole cost, including the grading of the lot, was \$10,000. The interest and activity aroused in building the Rectory resulted in paying a considerable part of the debt of the parish. This reduction of the old debt was equal to the amount which remained unpaid on the Rectory. The parish therefore had acquired a valuable and much needed betterment without increasing its indebtedness.

A mission was begun 1871 at Nicetown in the waiting room of the Reading R. R. station, but soon outgrowing this small room, it removed to a vacant dwelling house on the opposite side of the railroad track. In this building, repaired and enlarged for the purpose, evening services were held regularly on Sundays, a Sunday School was well attended, a sewing school for girls was held on Saturdays and a class to teach boys. This work, undertaken chiefly for the benefit of families of those who worked in the steel works, was continued for several years and was blessed with spiritual fruit. It was discontinued when the need which it aimed to supply appeared to be met by other Churches planting in the neighborhood.

In 1872 young people of the parish became interested in providing a new organ which was built by Knauff & Sons, Philadelphia at the cost of \$2400. One of the sons, Mr. Theodore Knauff was at that time the Church organist. The small pipe organ which had been built by Hook, of Boston, and had

been purchased at second hand years before and was used till this time, was sold to the newly formed Church of The Holy Apostles, Philadelphia.

The Church lot had originally been enclosed by a stone wall with iron gates. The masonry, like that of the Church, was poorly constructed and required frequent and expensive repairs. It was removed in 1875 and in the following Spring the Church lot and Rectory lot were enclosed by a plain iron fence, less picturesque, but also less troublesome than the stone wall. But the fence was not without its disadvantages, for its top rails at the Pulaski Avenue corner were used as a roosting place by men who loafed at that spot and as the rails were gas pipes, they were frequently bent, dropped out of their sockets and were carried away. Solid iron rails were substituted, rectangular, with a sharp edge turned uppermost. Gradually this device, co-operating with the building up of the neighborhood, ended this nuisance.

At the beginning of Lent in the year 1881, the Rector appealed to the congregation for a special effort to cancel the Church debt of \$5000. This was done by united efforts, and on Easter Day the parish was made and declared to be free from debt for the first time in its history.

A parochial branch of The Girls' Friendly Society was formed (1882) the first in this Diocese. This Society originated in England, where its efficiency and usefulness attracted the attention of some church workers in this country, who formed a Branch in St. Ann's Church, Lowell, Mass. (1877). From that parish it extended to others. From its beginning in our parish it has steadily grown in both membership and usefulness. In order to extend and increase its influence in Germantown its meetings were removed (1883) from the school building to a rented hall on Main Street, and other parishes in Germantown were invited and encouraged to take active part in its management and work. In the Spring of 1884 it removed to No. 18 School Street. Finding that the

effort to enlist and interest the other parishes in this good work was not successful, the society returned to its former quarters in the rooms of the School building, and November 1892, resumed its organization as a parochial branch. A Diocesan organization of the Society was obtained after much patient effort in 1886.

The success of this work among young women prompted a similar undertaking for young men, and the parish formed (1883) a parochial branch of "The Young Men's Friendly Society." This society also originated in England. By correspondence with the central secretary of the Society in London and with his co-operation, the Society was organized for America, the Rector of Calvary Church was made its Central Secretary, and branches were formed in several parishes. But efforts to extend it, encountered the fact that similar societies for young men already existed and supplied the need for which this Society was formed. Prominent among these was the newly formed St. Andrew's Brotherhood. As the need was already met, or likely to be met, efforts to extend this Society were discontinued and the interest awakened turned in other directions.

In 1884 without any request or suggestion from the Rector his salary was increased from \$2000 to \$2500.

The Rectory Guild enlarged the Rectory (1887) by adding a new study back of the parlor on the first floor and two bedrooms above at a cost of \$4000. This was a much needed and much appreciated improvement, for the Rector's former study being at the foot of the stairs at the side of the front door, was noisy and disturbed, and being much exposed to the cold could not be sufficiently heated in severe weather. With approval of the Vestry the Rector asked that offerings be made on Easter Day, 1890, for either a new Church or enlargement of the present building, as the congregation had again outgrown the capacity of the building. This offering amounted to only \$294.32, but, as was anticipated, even this served as a begin-



CALVARY CHURCH, GERMANTOWN, 1892

ning to start the enterprise. In the following Spring (1891) the Rector urged the Vestry, and with their consent, appealed to the congregation to raise \$14,000 to remodel and enlarge the Church. A building committee of the Vestry was appointed consisting of the Rector, Mr. Joseph S. Harris and Mr. Jabez Gates. By appeals to the congregation and by personal calls and by the offering on Easter Day the required amount was obtained. Plans by Mr. Isaac Pursell, architect, were accepted and a contract was made with Mr. Burd P. Evans for \$15,306.87. The plan was to remove the original walls, which were known to be poorly constructed, and to leave the portion of the building which had been added in 1869 at the Manheim Street front, adding to this an extension of the Nave with Chancel and transepts. Several practical builders had agreed with the architect that this could safely and satisfactorily be done. But when the old walls had been removed, the builder found that the portion of the building more recently constructed had been pushed out of plumb line by the weight of the insufficiently supported roof. One of the building inspectors of the city, Mr. Samuel Collom, who happened to be the mason who built the original walls in 1859, condemned the whole structure and ordered it to be taken down to the foundations. Although the disappointment and dismay were great at the time, the result was fortunate. The congregation rose to the emergency and resolved to erect a new and better building, or so much of a complete building as they were able at that time to erect. After settling difficulties and disputes with their contractor, new plans by their architect, Mr. Isaac Pursell, were adopted, and the contract for \$27,000 was given to Mr. William C. Mackie. This did not include the south transept and the tower which were left to be built later at such time as the additional funds for them could be raised. The building committee were the Rector, Messrs. Joseph S. Harris, Jabez Gates, George S. Strawbridge, Samuel E. Stokes. The congregation met for worship on Sundays in the School

building. This was found to be too small and uncomfortable, and also doubt and apprehension were felt whether the poorly constructed building could safely bear the unusual weight of the congregation. Fortunately at this time the Manheim Club was erecting its new building and kindly offered the large hall on the second floor to be used on Sundays by the congregation. On Sunday, July 12, 1891, the congregation assembled here for worship and continued to use the hall until the new Church was ready to be occupied. The corner stone was laid by Bishop Whitaker on Wednesday, December 2nd, at 3.30 p. m. Although the resources of the parish would be heavily taxed to provide for the building of the new Church, yet the Vestry by resolution approved the Rector's purpose to continue, without omission or interruption, to ask and take the offerings which had heretofore been made by the congregation for charitable and missionary work.

In the Corner Stone were deposited, hermetically sealed in glass, various papers, etc., narrating the history of the parish, plans of the new building, etc. As the new building grew, interest of the people grew with it and many contributions were received from persons who were not members of the parish. The women of the parish, organizing for work, undertook to raise funds sufficient to build the south transept. Mr. Thomas McKean gave the tower as a memorial to his parents, Mr. and Mrs. H. Pratt McKean, who had been interested members and liberal contributors of the parish from its beginning. Memorial windows with their stone tracery were given. A marble and brass pulpit, memorial to Mr. George L. Harrison, was given by his widow; a brass lectern, designed by the Rector, a memorial of Miss Elsie Brown, was given by her friends in the parish. The sand stone font which had been placed in the former Church building as a memorial of Mrs. John Moss, was set on a stone platform at the northeast entrance of the Church, and was

surrounded by a rail which was given by Mr. and Mrs. Walter Smith as a memorial to their daughter Dorothy Smith. A stone screen was erected in front of the choir as a memorial to Mr. Alexander Henry, given by his nephews and niece. The two chancel chairs of oak were given by Mr. and Mrs. Joseph S. Smith as a memorial to their father and mother. The Communion Table, with its brass cross and vases and marble base, together with the Chancel rail and Credence Table, were memorials of Mr. and Mrs. Samuel Leonard, given by their daughter, Miss Rosalie Leonard, and by her aunts, the Misses Biddle. The Choir stalls were given by the Women's Aid Society; the Rector's stall and desk by the Young Women's Bible Class, the tiling of the chancel was provided by the Children's Mite Society, and the tiling of the aisles by the Sunday School. By such combination of effort and interest the work was pushed towards completion.

On completing and occupying the first Church building (1859) the pews had been sold in order to raise money to pay for the building. These had been held or resold as personal property and were the ground of legitimate claims in the new building. To so dispose of seats in the Lord's house had never commended itself to the Rector. His proposal to make all seats free in the new Church was not accepted and approved by the Vestry, but in response to his earnest request all owners of sittings and pews surrendered their claims enabling the corporation to own and rent all the pews in the new Church, setting apart as forever free the seats in the north transept. The first service in the new building was held Sunday morning, November 13, 1892. An appropriate sermon was preached by the Rector, taking for the text Rev. 22:21. In the afternoon Baptism was administered to infants. The first child baptized in the Church was Dorothy Fisher Newhall. On the following Sunday, Easter Day, April 2, 1893, the balance due for the new building, \$1,398.45, was received in offerings made at the services and the building, free from all indebtedness, was

offered and consecrated to God by Bishop Whitaker, May 30, 1893. The Vestry marked the completion and Consecration of the new Church by increasing the Rector's salary to \$3000. The consecration sermon was preached by the Rev. S. D. McConnell, D. D., Rector of St. Stephen's Church, Philadelphia. Offerings at this service were asked and appropriated for erecting a new parish house, for the enlarged congregation and increased work of the parish demanded larger and better accommodations than were afforded by the Sunday School building, which, although enlarged and repaired, was becoming not only inadequate but unsafe. Thirty-five feet front on Pulaski Avenue was purchased and added to the Church lot, providing additional room for the proposed building. This ground was given to the parish by Mr. Joseph S. Harris as a memorial to his late wife, Emily Potts Harris (died December 30, 1891). As the parish had so recently completed and paid for its new Church edifice, the Vestry proposed to leave one-half the cost, \$10,000, of the proposed building to rest as a mortgage on the building and its ground, to be paid in annual instalments. The architect of the Church, Mr. Isaac Pursell, submitted plans which were accepted. A contract was made with Mr. Thomas Seeds, Jr., June 18, 1894. The work of removing the old building began on the following day. The Building Committee was the Rector, Joseph S. Harris, George S. Strawbridge, Samuel E. Stokes, Jabez Gates. A vacant dwelling house opposite, on Pulaski Avenue, was rented at \$50 a month for the use of the School and other parish agencies. The several rooms of the new parish house were furnished by the schools and parochial societies, which were to occupy them. The building was completed and opened by a service of dedication conducted by the Rector, February 1895, in the large school room on the second floor, and was followed by a social gathering of the parishioners on the first floor, where refreshments were provided by the Women's Aid Society.

On Trinity Sunday, June 9, 1895, Bishop Whitaker ordained in Calvary Church eleven candidates for the ministry, one of whom was the Rector's son, Rev. J. DeWolf Perry, Jr., ordained deacon, presented by his father, who preached the ordination sermon on the text, Saint John 15:16. At the close of this interesting service the visiting clergy, the newly ordained men and their friends had luncheon in the parish house.

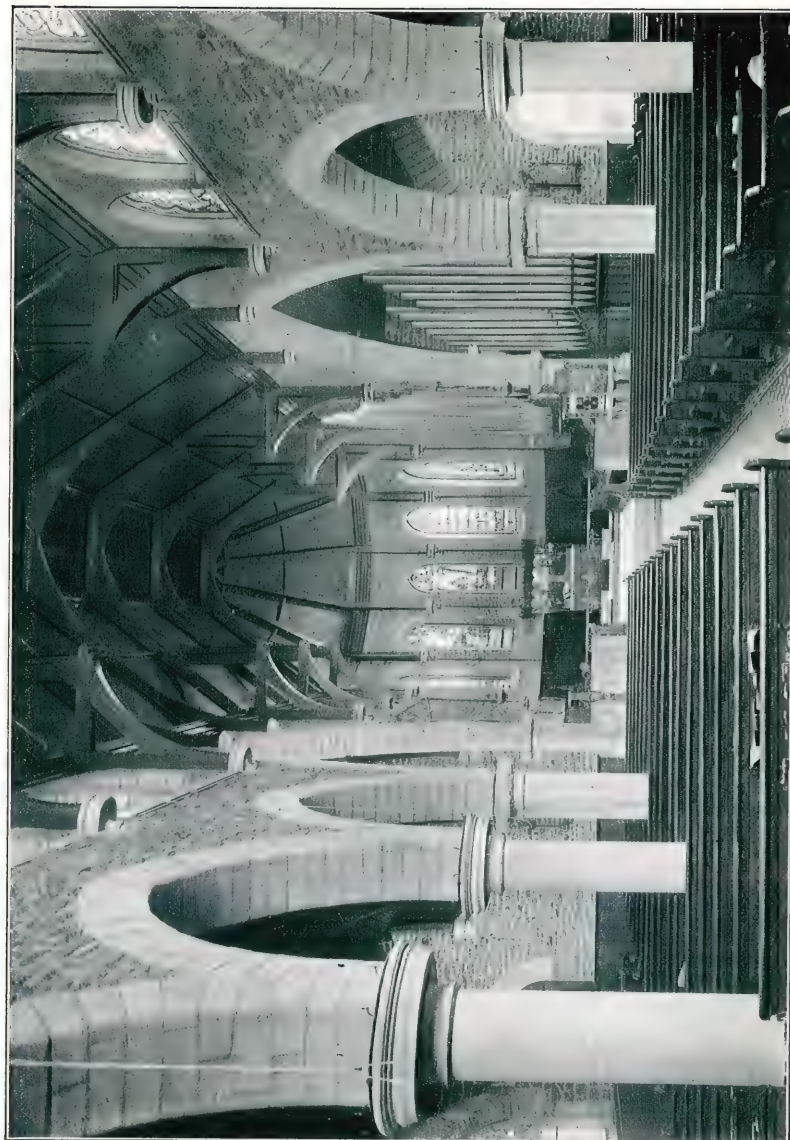
In the Autumn of 1897 a mission was opened to minister to Italians, who were largely employed in the quarry on Wayne Avenue and who were without religious opportunities and oversight. As efforts to draw them to the Parish House were unsuccessful, a small house was rented on Seymour Street near Knox Street, where night school, Sunday School and meetings for worship were held. In this work the St. Andrew's Brotherhood was actively interested. After two years, on the temporary closing of the quarry, many of the Italians removed from the neighborhood. Our interest and work among this people had drawn towards them the attention and care of the Roman Catholic Church, which opened a Sunday School in the neighborhood and purchased ground on which was erected the basement of their present large Church. This basement, roofed over with floor timbers and boards, was used for worship and other church purposes until they could build the superstructure.

The difficulty of securing a lay Superintendent for the Sunday School, throwing that extra work upon the Rector, together with the enlargement of the parish, and increase of its work, moved some of the parishioners to urge the Vestry to provide an assistant minister. The Rector and Vestry did not encourage this additional expense, but those who favored it expressed and emphasized their desire by obtaining pledges of \$1000 for the assistant's salary. Consequently in June, 1896, the Rev. James O. McIlhenny, recently graduated from the Philadelphia Divinity School, and ordained deacon, was ap-

pointed by the Rector and requested to take care of the Sunday School and of the young people's societies as his special work. In this work he served diligently and acceptably, and occasionally preached till April, 1899, when he resigned to take charge of the Mission of St. John the Divine, recently located on Lehigh Avenue. In 1898 the final payment was made on the mortgage resting on the Parish House, thus freeing the parish from all the indebtedness incurred by erecting new buildings. The Rev. G. Dewitt Dowling became assistant July 1, 1899, but in the following November left to take charge under the Rev. Dr. Tidball, of the Mission of St. Luke and Epiphany, at 17th and Summer Streets. His place was filled December 1, 1899, by the Rev. John Tilton Marley, who had been missionary in charge of Ansted and adjacent stations in West Virginia. In the following September (1900) he resigned and returned to West Virginia to take charge of Trinity Church, Morgantown. In the following December the Rev. Robert W. Bowman, a deacon in the Diocese of Central New York, became assistant and remained till the following May, when he resigned and also withdrew from the ministry to resume his work of teaching school, for which he felt himself to be better fitted.

The organ used at this time in the Church was that which had been built by Knauff & Sons, Philadelphia, in 1872. This had been rebuilt for the new Church at its completion, 1892. It was now thought to be inadequate and unsatisfactory and therefore was sold to a Roman Catholic Church in the rural portion of Pennsylvania for \$680. A larger and finer organ was purchased of Haskell & Co., Philadelphia, which, with its attachments, etc., cost \$8050, which was raised by subscriptions, pledges and offerings made in the Church. This new organ, giving general satisfaction, was used first on Palm Sunday, April 8, 1900.

The Rev. W. Frederick Williams became assistant June 2, 1901, and remained until September, 1903, when he left



INTERIOR OF CALVARY CHURCH, GERMANTOWN, 1909

to become Rector of Christ Church, Westerly, R. I. Soon after he added to that Parish a valuable parish worker of the Church in Germantown, Miss Eliza W. Downs, whom he took to be his wife in Calvary Church, January 6, 1904. His successor was the Rev. Thomas C. Johnson, who had been engaged in Mission work in the Middle West. He remained only eight months, from October 1, 1903, to June 1, 1904, when he accepted a call from St. Andrew's Church, Phoenix, R. I. The Rev. Charles L. Fischer, D. D., took temporary charge of the parish from June 1 to September of this year (1904), during the Rector's summer vacation and sojourn in Europe. On October 1, 1904, the Rev. John B. Whiteman, who had been assistant in Christ Church, Fitchburg, Mass., became assistant and served faithfully and acceptably till June 1, 1907, when he accepted a call to Trinity Church, Greenfield, Massachusetts, taking with him as his wife a choice member and active worker of the parish, Miss Alice Kurtz, a daughter of a vestryman of Calvary Church. In this Church they were married October 1, 1906. As the congregation had outgrown the seating capacity of the Church the Rector and others had for some time urged an enlargement of the Church building. In October, 1902, the Vestry referred the matter to a special committee, which at the April meeting, 1903, presented a plan prepared by Isaac Pursell, architect, for adding 20 sittings by extension towards Manheim Street, leaving the tower undisturbed and to be partly supported by iron trusses. The estimated cost was \$16,000. This plan would add to both the capacity and beauty of the building. The Vestry unanimously accepted and approved the plan resolving that "when the Church be extended the enlargement shall be made according to this plan presented." Because of industrial strikes and present cost of building, it was thought to be inexpedient to begin the work at this time.

On Friday evening, May 11, 1906, a delightful reception was given by the Wardens and Vestry in the Parish House

to mark the fortieth anniversary of the coming to this parish of Dr. and Mrs. Perry, May 11, 1866. The Vestry and a committee of ladies invited and received the parishioners and guests. Former parishioners, Clergymen and Church People from adjacent parishes came to offer their greetings and congratulations.

A beautiful silver water pitcher and waiter were presented to the Rector engraved with his initials in monogram and with the words "A token of affection and esteem to Rev. James DeWolf Perry, D. D., from his parishioners commemorating his forty years of faithful service as Rector of Calvary P. E. Church, Germantown, Pa., May the eleventh, 1866-1906." With this was given also a substantial gift of money and a silver tea set from one of the parishioners was added. On the following Sunday, May 13th, an anniversary service was held in the Church at 11 A. M. by Bishop Whitaker, at which the Bishop made a congratulatory address to the congregation and to the Rector. The anniversary sermon was preached by the Rev. Reese F. Alsop, D. D., Rector of St. Ann's Church, Brooklyn. The Holy Communion was administered by the Bishop and the Rector. At the evening service a sermon on the Christian Family was given by the Rector's son, the Rev. J. DeWolf Perry, Jr., Rector of St. Paul's Church, New Haven, Conn. The officers and teachers of the Sunday School signed and presented the following address: "The Sunday Schools of Calvary Church wish to send their affectionate greetings to Dr. Perry on the fortieth anniversary of his taking charge of this parish. Many of the present teachers have themselves passed through the School as his Scholars. Both scholars and teachers remember with great pleasure and affection his ministrations among them. With thankful appreciation of the work he has done for them and that many more years of his services may be theirs, and that health and happiness may be his share is the earnest hope of the Sunday School."

The Rector was surprised and gratified by the following recognition of his work in the Diocese and elsewhere in the Church, made by the Diocesan Convention, which met during this Anniversary week in the Church of St. Luke and the Epiphany. A committee of five was appointed to draft a resolution which on the following day was offered by the Committee and adopted unanimously by the Convention and which read as follows:

"Resolved: That this convention of the Diocese of Pennsylvania congratulate the Rev. Dr. Perry on having completed forty years of work for the Master as Rector of Calvary Church, Germantown. The Convention also desires to put on record its high appreciation of Dr. Perry's work in this Diocese and in the Church at large. Wise and temperate, full of that large charity which should always distinguish a Christian Minister; ready to spend and be spent in the work of the Church, he has endeared himself to the hearts of all the members of this Convention. We wish him years of health and strength and unabated zeal, and the true success that always comes to him who serves loyally that Master who never fails to accept and reward true and laudable service."

In January of 1907, the Rector having served the parish for nearly forty-one years, making forty-six years in the ministry, and feeling that much work outside of his own parish demanded and deserved much of his time and thought, and that he was not adequately meeting the requirements of his rapidly growing parish, and anticipating the disabilities of advancing age, offered his resignation to the vestry in the following letter:

"Germantown, Pa., January 2, 1907

"To the Wardens and Vestrymen of Calvary Church:

"My Dear Friends:

"I am now in the forty-sixth year of my ministry. Of these years nearly forty-one have been passed very happily, and I trust usefully, as rector of Calvary Church. Approach-

ing my three score years and ten, I must anticipate abatement of strength and energy. Before experiencing this, and to avoid any decline of the strength and usefulness of our parish, I desire to hand over the parish work to a younger man who may be able to maintain and increase its growth and efficiency. The parish was never more prosperous than it is now, it should be attractive as a field of work for a strong and energetic man.

"In order that you may have abundant time to deliberately select and call a rector, I now hand you this my resignation to take effect on the first of July next. We shall be ready to vacate the rectory at that time, or so soon thereafter as the newly-elected rector may desire to occupy it. As I hope to pass the remainder of my days in this city, I am spared the pain of bidding farewell to you and other parishioners. I may hope to still enjoy friendships and intercourse which have become a part of my very life. But I cannot let this opportunity pass without giving some expression to my grateful appreciation of the consideration and loving kindness which we have always received during these many years among you. Such relations toward your pastor promise well for his successor, and for the future of our parish.

"That God's guidance and blessing may direct you in your choice, and may ever rest upon Calvary Church and its people is the earnest prayer of

"Affectionately yours

"(Signed) J. DeWOLF PERRY."

At a meeting of the Vestry held January 23, the following Resolution was adopted:

"Resolved, That the Vestry of Calvary Church have received with great regret the letter of the rector dated January 2, 1907, in which he expresses his desire to relinquish at an early day the position which he has held so ably and administered so admirably for forty-one years; and as his

reasons are connected with his advancing years, and are those of which he must be the judge, we accept his resignation as he has offered it, assuring him of the love and sympathy of ourselves and of his whole congregation, and of our fervent hope that his life and health may yet be prolonged for many years."

At the same meeting Dr. Perry was unanimously elected Rector Emeritus of the Parish to take effect upon his retirement as Rector, it being understood and agreed that this election imposes on him no duties, responsibilities or obligations to the parish. It gives him the privilege of occupying a seat in the chancel on all occasions of public worship, the right to administer private communion to the sick who may request him so to do, and the right to baptize, marry, or bury members of the parish if so desired and requested, and gives him the free use of the church for such purposes.

In June the vestry requested Dr. Perry to act as Rector and to administer the parish until his successor should be elected and should take charge. Dr. Perry gladly accepted their offer and assented to this arrangement, and in order to take a summer vacation engaged the Rev. G. DeWitt Dowling, a former assistant, but now Rector of Trinity Church Davenport, Iowa, to supply his place during his absence from July 13 to September 3. The printed Year Book of the parish was distributed in June and showed a large increase in the growth, activities and offerings of the parish. The Rev. Jonathan E. Johnson of the Diocese of Massachusetts was engaged by the Rector as his temporary Assistant and with his family occupied the Rectory which had been vacated in July as arranged with the Vestry. Mr. Johnson had overestimated his recent recovery and return of strength, and became seriously ill, and in order to relieve his mind from all duties and responsibilities resigned and desired to return to his home in Massachusetts, but died on his way there. His short and sad association with the parish disclosed an earnest and affectionate nature and a faithful spirit.

Mr. William Mellor who had served with great acceptance and faithfulness both as Accounting Warden two years and as Rector's Warden fifteen years, having changed his residence, and now living too far away from the Church to conveniently and satisfactorily render the duties of Rector's Warden offered his resignation which was reluctantly accepted. A resolution of appreciation of his long and faithful service was passed by the Vestry and entered upon their record book. Mr. Reynolds D. Brown was by the Rector appointed to be his successor. In October, soon after the reassembling of the Sunday School the Rector appointed Mr. Reynolds D. Brown to be Superintendent of the Sunday School, and was happy to have a layman again in that office. In December (22) the Vestry extended a call unanimously to the Rev. James Clayton Mitchell, Rector of Trinity Church, Hoboken, N. J., who accepted the call Jan. 6 and entered upon his work Feb. 1, 1908. The affectionate welcome and co-operation given to their new Rector by the parishioners, the tact and consideration, earnestness and energy with which he undertook his duties and filled his position, his directness and power as a preacher were encouraging indications and earnestness of his successful leadership and ministry in the parish.

The year 1909, completing a half century since the organization of the Parish and the erection of its first edifice, was observed as a semi-centennial. This fiftieth anniversary would have been kept in May, but at that time a new Baptistery was in process of building, causing obstruction and confusion within the Church building, therefore the observance of the anniversary was postponed to the Autumn, when the Church would be in order and the new Baptistery could be dedicated. Accordingly Sunday October 31, was appointed for the observance. Bishop Whitaker unable to be present, sent the following letter which was read by the Rector at the morning service:



THE REV. JAMES CLAYTON MITCHELL, S. T. B.
Rector 1908—

"Philadelphia, October 29, 1909.

"My Dear Mitchell:

"It would give me pleasure to be with you next Sunday at the celebration of the 50th Anniversary of Calvary Church. Ever since I came to this Diocese, and became acquainted with Dr. Perry, I have felt a deep interest in the welfare and growth of this Parish. I had not been here long when a movement was made to enlarge the Church by tearing down a part of it and rebuilding on a larger scale, to match the portion which it was proposed to have unchanged. I was very glad when I learned that it had been found impracticable to do this and that it would be necessary to tear down the whole of the old structure. I was glad because I felt sure that a larger and more beautiful church would be built than could have been made by carrying out the original plan. The result was a new Church, one of the most attractive and convenient in the Diocese.

"I have always enjoyed my visits to Calvary Church, its music and services I have found congenial. It was my privilege to be present, and take part in the service at the 40th anniversary of Dr. Perry's Rectorship. I have not yet had the pleasure of being with you at any service of the Church since you became Rector. It was a great disappointment to me that I could not take the Confirmation Service last year. But it has been a great satisfaction to hear from time to time of the high esteem and affectionate regard cherished for you by all connected with the Parish, and that you and the congregation are keeping the unity of the spirit in the bonds of peace.

"Praying for God's abundant blessing upon you and your people, I am

"Affectionately yours

"O. W. WHITAKER.

"The Rev. J. Clayton Mitchell."

This letter from the Rev. George A. Strong, D. D., the

second Rector of the Parish was read also to the congregation:

"Cambridge, Massachusetts, Oct. 28, 1909.

"My Dear Mr. Mitchell:

"I thank you for the kind invitation to attend the anniversary services of my old Parish, and for the offer of friendly hospitality in the name of yourself and the congregation. You are very good to want me and I should be glad to come if it were possible. My Rectorship was so brief and so long ago that few are left who remember me, but it would be a pleasure to stand once more in the Church that has grown so large and vigorous and speak my word of earnest congratulation.

"I have only pleasant and grateful recollections of the people of Calvary Church,—blended with regrets that I was with them for so short a time and served them no better for that little while.

"But it was well that my Rectorship so soon gave way to him who was my immediate successor and who retained his charge through many faithful and fruitful years. Few Parishes have a record like yours and such reason for fervent thankfulness.

"Please speak for me to your congregation and assure them of my deep interest in their happy history and in the prosperity it promises for the years to come.

"Kindly accept the assurance for yourself and them, and believe me with sympathetic congratulations and good wishes,

"Faithfully yours,

"GEO. AUG. STRONG."

The anniversary sermon was preached by the Rector Emeritus and is printed on pages 43-53. The Rector assisted by the Rector Emeritus administered the Holy Communion to a large number of communicants, including many who were former parishioners. On the following Wednesday a reception was given in the Parish House, which had been

tastefully decorated by ladies of the Parish. The evening was greatly enjoyed by a large assembly which included several who were present as children fifty years before at the first session of the Sunday school, and the first meeting for worship held in the Parish. The following Sunday, November 7, closed the Festival Week with a dedication of the beautiful new Baptistery, a description of which is added by the Rector.



CALVARY CHURCH, GERMANTOWN, 1859

ANNIVERSARY SERMON

A Sermon preached by the Rev. J. DeWolf Perry, D.D., Rector Emeritus, at the 50th Anniversary Service, held on the morning of the Twenty-First Sunday after Trinity, October 31st, 1910

Psalm 90: 16 "Show thy servants thy work and their children thy glory."

A review of the past, recalling its experiences both of adversity and prosperity, recognizing its mistakes and failures and its measures of success, in that remembered past finding causes for thankfulness, bringing out of it animating hope and assured promise for the future, this is the subject and contents of this ninetieth Psalm, and such is our appropriate subject today.

The ancient and traditional title of this psalm as it stood in the hymnal of the Hebrew Church remains in our English Bible, it is "A prayer of Moses the Man of God." It includes, however, as all prayer should include, praise and thanksgiving mingled with petition, for we are best fitted and may most confidently hope to obtain divine favors when we thankfully acknowledge those which have been received. Moses full of years, but with his natural powers unabated, ready to transfer his charge to another and younger leader, stood on Mt. Pisgah in the land of Moab, looking back over many years and toilsome journeys through which he and his people had been divinely led, and looking forward also towards a hopeful future and a land of promise which others would enter and enjoy, but which he could only anticipate, content that God had showed to them the work which He

would have them to do, and would show to their children of a later generation results of that work which would tend to God's glory. So we today stand on a high vantage ground from which we may review the past and anticipate the future. Looking back over the past we may well take up and repeat the words which fell from his lips "Lord thou hast been our refuge from one generation to another;" and, as with faith and hope, we look and step into the untrodden, uncertain paths of the future we may fittingly add his words of prayer "Let the favor of the Lord our God be upon us, prosper thou the work of our hands, O prosper thou our handiwork."

The life of our parish furnishes no startling crises, no spectacular incidents as material for romantic and interesting history. This agrees with its being a part of that kingdom which was described by its founder and King as coming not with observation, not prompting men to say "Lo! here" or "Lo! there." In our individual lives exciting experiences neither make up nor measure our permanent growth and substantial gains. Our years quietly follow one another, filled with such events and experiences as are common to man, and on that account are probably the happier and more healthful. The poet Wordsworth, has put this human wholesome desire into his lines.

"I could wish my days to be
Bound each to each by natural piety."

It does not follow that in being uneventful our lives are useless or unfruitful, daily faithfulness in that which is least cultivates and ripens the golden sheaves with which the reaping angels rejoice to fill their bosoms. Each day of each year presents opportunities and duties, awakening fresh interest and demanding attention calling us "to act in the living present, heart within and God o'erhead." On the next day or in the following year these interests and duties have given place to others equally important and imperative,

and these in turn are left behind and buried in the Lethean stream of time. Swiftly and monotonously the shuttle of human life moves across the warp carrying common yarn, by these little threads and repeated movements is woven the raiment of the eternal soul, the ends of life are reached and its purposes are accomplished. Great events and great men do not stand alone and unrelated. They could not have become what they are without the preparation and the contribution of many other less conspicuous events and less famous men. Each is "heir of all the ages in the foremost files of time." They are enabled to gather up and to present in more complete form or in impressive expression that which multitudes have helped to create or to prepare but could not themselves complete or adequately express. As mountain peaks, rising above their fellows, aspiring to reach the stars and wreathing their heads with the clouds of heaven, rest upon the common earth and depend upon its support, need the lowly valleys, even insignificant pebbles and grains of sand to uphold them and to make them what they are, so the aggregate of ordinary labors, of unrecorded lives must be beneath all great movements and behind all large results as contributing forces and enabling conditions.

This axiomatic truth is illustrated and exemplified in the growth and history of our parish. This history in detail will be presented to you elsewhere in printed form. To unfold it here and now would weary you. But on this occasion we can at least recall and indicate what this parish has stood for during these past fifty years, important movements which it has helped forward, large undertakings which it has taken part in and helped to accomplish. He who is now speaking to you has been in the sacred ministry nearly all of these fifty years, he has witnessed and watched remarkable changes and growth of our Church in this country during this period, he finds gratification and cause for thankfulness in the fact that this parish has not been indifferent and inactive in these

movements, has not lagged behind in this onward march, but has moved abreast and kept step with this general advance of the Church, keeping in touch and co-operating with movements and changes which have tended to permanent development and progress. In doing this our parish has avoided and has helped to discourage in other parishes a self-centred and self-satisfied parochialism. A parish is naturally prone to yield to the temptation of limiting its efforts and expending its energies to maintain itself, to develop its own resources, to attend to its own affairs, leaving others to look after "those things which are without." Always a parish has much to do and little with which to do it. To provide for one's own household is a primary duty, he who neglects to do it is branded by the Apostle Paul as worse than an unbeliever, but more than this should be done. A member of the community who is content to do no more than this is not a good neighbor and useful citizen, but a churl, disregarding his social relations and responsibilities. The like is true of congregations. They are made and meant to be members one of another in that new social order which Jesus proclaimed and established, naming it "The Kingdom of Heaven." It is true that charity begins at home, but if it ends there and remains at home it becomes sedentary and sickly, pale and emaciated, presenting striking contrast with the charity which is described and exemplified in the New Testament writings, which seeketh not its own, is ever reaching out to aid others, going about doing good, by active exercise becoming strong and robust, both giving and gaining happiness. Psychology unites with Christianity in teaching that to be doing something for somebody else is the secret of healthy mindedness and habitual happiness. This is exemplified in the life and history of our parish. In giving the parish has received, by expenditure for others has been itself enriched. Let us linger briefly to give some illustrations of this. In what may be called the days of its

youth this parish tried to extend religious privileges to the neglected neighborhood of The Midvale Steel Works which had built for its working people small houses surrounded by vacant lots and open fields. In a borrowed building which was enlarged for the purpose, and by the assistance of a little band of workers, many of whom are now reaping their reward in higher and larger labors of the heavenly life, worship was maintained and an active Sunday School taught through many years. Somewhat later a like enterprise was undertaken near Wayne Junction, being requested and encouraged by residents in that locality where an additional place of worship was at that time confessedly needed. Then followed an effort to open and conduct a mission in the new settlement known at that time as Pulaski Town. Although for reasons which need not now be given and for which this parish was not responsible these attempts at church extension did not result in the erection of permanent buildings and the forming of parishes, yet they were not without fruit. Persons are living in this world, others have entered upon eternal life, who owe much to the teachings and influences which were thus received. Some of you remember a later extension of our work to minister to Italians in a rented house on Logan Street, which was continued until the Roman Church came into that neighborhood to claim and care for this people who by nationality and tradition belong to her own household of faith. What we had done while working among them was not lost, for among other results it prompted or hastened the coming of their own Church to minister to them. Our parish, finding that planting of missions in the outlying portions of its own neighborhood was either not needed or not permitted, directed its efforts elsewhere and was drawn into the general work of the Diocese. The missionary work of the Diocese, which hitherto had been conducted by a central board, was at that time reorganized and entrusted to convocations. Your Rector was chosen to

be the first Dean of the Convocation of Germantown and continued many years in that office, encouraged and upheld by your willingness to give of his time and service, and to contribute your offerings to the work. Your parish was also represented and helpful in erecting the Church House on Walnut Street to centralize and make more effective the work of the Church in this diocese. It also took part in forming the Church Club which has been very useful and successful in interesting laymen in aggressive Christian work and which is now participating in the remarkable awakening known as the laymen's forward movement. You have had no small share in The City Mission, in The Divinity School, in "The Church Training and Deaconess House," and in General Missions, both Domestic and Foreign. In all these movements and developments of the last fifty years this parish has not merely stood by to look on but has taken active part in the work. It can say as the poet Tennyson makes his hero to say "I am part of all that I have seen." It has adopted and adhered to the principle which needs and deserves to be emphasized, that a parish is not only an assigned and circumscribed field for Christian effort, but rather is an instrument or agency with which to work. The field is no other and no narrower than that which was defined by our Divine Master, Who in appointing and instructing His workmen declared "the field is the world." Not for us alone but for the whole world He died, for it He would have you and me to live.

Another thing for which this parish has stood is Comprehensiveness, which is the same as Catholicity if that word be rightly understood and used. Avoiding sectarian narrowness and exclusive ecclesiasticism, we have followed "after the things which make for peace and whereby one may edify another." We have invited and welcomed all "who love our Lord Jesus Christ in sincerity." Our mode of worship and the utterances from our pulpit have been such as to empha-



CALVARY CHURCH RECTORY, GERMANTOWN, 1909

size the essentials of religion which help to unite all who profess and call themselves Christians, and to subordinate differences of opinion and practice which cause divisions among Christians, impede the progress of Christianity in the world, and delay the fulfillment of our Lord's prayer "that they all may be one that the world may believe that thou hast sent me." This parish has recognized and co-operated with other churches in this community, holding as our communion office teaches, that the "mystical body of Christ is the blessed company of all faithful people." If we hold aloof and refuse to recognize those whose Christian ministry God has accepted and abundantly blessed are we not indirectly presuming to disapprove what God has done, assuming to be more faithful and loyal to His Church and its teachings, claiming to be wiser or more consistent than He? Christian unity is better understood and more widely advocated than it was a generation ago, principles and practises which then were criticised and censured are now generally accepted and approved. It is better understood that Christian unity does not mean uniformity either of opinion or of worship, it does not imply indifference or disloyalty to one's own religious convictions or church adherence, it does not propose the absorption of any church or number of churches by another, it does not require a surrender of principles or practices which Christians or Churches now hold as sacred trusts, but it calls for a larger charity and comprehensiveness which will include and make room for them all. It needs more of the Spirit of our Divine Master who rebuked his Apostles when they forbade the use of His name and the doing of His work by those who were not of their own following and fellowship, "forbid them not for those who are not against me are for me." How well they finally learned this truth appears in one of St. Paul's letters in which he beseeches Christians to forbear one another in love, endeavoring to keep the unity of the Spirit in the bond of

peace, filled and animated with one hope of our calling, owning one Lord, confessing one faith, receiving one baptism, loving one another as children of one God and Father of us all Who is above all as an absolute authority to be obeyed, through all as a divine energy working through human agents, and in all as an indwelling presence and enabling power. Compared with these spiritual privileges and possessions which we hold in common, how insignificant are the differences which hinder our progress and prevent the "one body and one spirit."

I must take time to mention one other thing for which our parish has stood and for which under your earnest Rector I am happily confident it will continue to stand. It has tried to always give the first place to spiritual religion, or to use the Apostle's own significant phrase "to have in mind the things of the spirit." These are of such a nature that they cannot be expected nor estimated by external facts and figures. You may notice that in what has been said statistics have been avoided. They do not interest nor impress me. Figures may mean either more or less as they are manipulated. In religious matters they are likely to divert from what is essential and spiritual and to satisfy the mind by offering a substitute. Is not this the lesson taught in the prohibition forbidding to number or make a census of the children of Israel, and does not this explain why King David was punished for disobeying this precept and numbering the fighting men of the nation on whom he could depend in war, thereby indicating his distrust in the promised protection of God who can save by many or by few? In a later crisis of the Nation's history when God's people and their leaders were discouraged and were inclined to despise the day of small things this divine message was brought to them "not by might nor by power but by My Spirit saith the Lord of Hosts." This accounts for the omission of many things which might have been given a place in this semi-centennial discourse, such as

the successful erection of this substantial and beautiful Church and of its adjacent buildings. God knows how I love all these buildings, how eagerly I watched the laying of their stones one upon another, how fresh in my memory are the misgivings, the struggles and self-denying efforts experienced in the undertaking and completion of them. With them, tender and sacred associations are entwined like the clinging vines on their grey walls. But also in my mind are the words of our Dear Lord spoken to His Apostles when with natural pride and love for their sanctuary, they drew His attention to its massive strength and magnificence. "Master behold what stones and what manner of building are here," and He replied "Seest thou these great buildings? There shall not be left of them one stone upon another." His interest and confidence were centered in the spiritual temple of living stones, the foundations of which He was then laying and of which that material structure was but an outward and temporary symbol. So through present shadows of things to come we may look to see the substance which is of Christ. Reverently looking through the door which to St. John was opened in heaven, and which has never since been closed, we may behold what he beheld in vision, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." The true sanctuary is the revealed presence of Him in whom "though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." There a multitude which no man can number worships before the great white throne seeing face to face and knowing even as they are known. There is reunion of hearts and communion of saints in our Father's house, the eternal home of many mansions from which His children go no more out, where are no more partings nor pain, where sickness and sorrow never enter, neither is there any more death, but eternal life of love and peace and joy, calm and clear like a crystal sea, unfailing as an ever-flowing river, bespeaking

refreshment and repose for those who lie down beside its still waters, or of its fullness drink to never thirst, never feel a wish ungratified, nor a hope unfulfilled for we "shall be satisfied when we awake in His likeness." Do not these things suggest to us, dear brethren, the highest results, the final purposes of our parish life and labor? These are the things unseen and eternal symbolized and reached by rightly using the things seen and temporal. Easily could be reckoned and stated the number of those who at the font have been declared to be children of God, and whose brows have been marked with the sign of the cross, but through and above this symbol let us look and lift our thought to those who being baptised by the Spirit, as little children in trust and obedience, have entered His kingdom, as His soldiers and servants, have been faithful unto death and now serve Him, and see His face and have His name written on their foreheads claiming, confessing and marking them as His own forever. Multitudes kneeling here have been confirmed and have had communion with one another and with Him Who is the Living Bread, but now we would think of them as in that innumerable company who rejoice to be bidden to the Marriage Supper of the Lamb, pressing through the gates of pearl clothed in wedding garments, as welcome guests sit down at His table in the kingdom of His Father. Weddings have here been solemnized suggesting and signifying the mystical union which is betwixt Christ and His Church. May God help them to make real the spiritual meaning of that symbol in union sacred and inseparable till death do them part, then to heed the call "Come up hither and I will show thee the Bride the Lamb's Wife" which is the New Jerusalem radiant in the light and love of the Father "of whom every family in heaven and earth is named." Our Parish Records also tell how often down this aisle, strengthened by sympathy and prayer, mourners have followed those whom they have loved and lost awhile, and who

now make a larger congregation than ever assembles here. Very near to us they seem today, beckoning with outstretched hands and with loving longing hearts, waiting to welcome us to that Church and congregation whose names are written in "the Lamb's Book of Life," and who, dwelling in love, dwell in God and God in them.

May He who so loves us that He laid down his life for us, mercifully pardon our past of imperfect service and shortcomings, guide our wayward wandering feet in His appointed paths, and at the journey's end bring us all, pastors and people, to meet in His presence which is fullness of joy and where are pleasures forevermore.



THE BAPTISTERY, 1909

THE BAPTISTERY

*"What sparkles in that lucid flood
Is water, by gross mortals eyed;
But seen by Faith, 'tis blood
Out of a dear Friend's side."*

Our beautiful Baptistery was the gift of William B. Kurtz, Esq., in loving gratitude for the recovery of Mrs. Kurtz from a serious illness—truly a thank-offering. The interior is finished throughout in Caen stone splendidly carved. The floor is of marble mosaic. The windows are the work of Heaton, Butler and Bayne, made in London. For a fitting description, we refer our readers to the Baptistery itself.

The Baptistery was dedicated on the Sunday after All Saints' Day, which was the concluding day of our fiftieth anniversary week. The order of the service of dedication is given on page 60. The Baptistery was built by Mr. Isaac Pursell, the architect of the Church, under the personal direction of Mr. Kurtz.

1859 1867

Calvary Church
GERMANTOWN
PHILADELPHIA

Golden Anniversary
1859-1909

Rev. JAMES CLAYTON MITCHELL, Rector
Rev. JAMES DA'WOLF PERRY, D. D., Rector Emeritus

Worshipers
JOSEPH S. HARRIS, Rector's Warden
LEWIS W. WISTER, Assisting Warden
ROBERT S. NEWHALL, Secretary

WILLIAM MELLOR SAMUEL E. STOKES
ABRAHAM E. BRECHT REYNOLDS D. BROWN
WILLIAM R. KURTZ MALCOLM A. SHIPLEY
WILLIAM C. HOUSTON, JR. RUSSELL S. HUBBARD
NORTON DOWNS, M. D.

E. M. ZIMMERMAN, Choir Master
FREDERICK MAXON, Organist

1891 WILLIAM BUSTARD, Sexton 1895

Calvary Church
TWENTY-FIRST SUNDAY AFTER TRINITY
OCTOBER 31, 1909

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Order

Morning Prayer and Holy Communion at Eleven O'Clock

Processional . . . Hymn 491—S. S. Wesley
Versicle E. Langton
Psalm 84, 122, 132
Te Deum Sullivan, in D
Gloria J. Hays

Holy Communion
Introit Hymn 490—F. J. Haydn
Kyrie Plain Song
Before Sermon . . . Hymn 418—W. Croft
Sermon by the Rector Emeritus
Offertorium Enfield Toun

Blessed are they that dwell in Thy house: they will be always praising Thee.
Blessed is the man whose strength is in Thee: in whose heart are Thy ways.
Who going through the vale of misery use it for a well: and the pools are filled with water.
They will go from strength to strength: and unto the God of gods appeareth every one of them in Zion.—Psalm 84: 4, 5, 6, 7.

Sanctus G. M. Garrett
After the Prayer of Consecration, Hymn 228—W. H. Monk
Gloria in Excelsis Old Chant
After the Benediction . . . Psalm 117, Gregorian

O Praise the Lord, all ye heathen: praise Him all ye nations.
For His merciful kindness is ever more and more towards us:
and the truth of the Lord endureth forever. Praise the Lord.

Retrospectional . . . Hymn 582—A. H. Mason

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Evening Prayer at Seven Twenty-Five O'Clock

Processional . . . Hymn 507—H. S. Carter
Psalm 147, 148, 149, 150
Magnificat C. Villiers Stanford
Nunc Dimittis C. Villiers Stanford
After Third Collect . . Hymn 588—T. Attwood
Before Sermon . . . Hymn 175—J. Stainer
Sermon by the Rector
Offertorium J. Baylye Calkin

Rejoice in the Lord ye righteous. Zion heard and rejoiced:
and the daughters of Judah were glad. The Lord is King, let the earth be glad thereof: yea let the multitudes of the Isles be glad thereof. The Lord is King.

After the Anthem . . . Hymn 143—W. H. Jude
Retrospectional . . . Hymn 179—G. Cobb

Calvary Church
GERMANTOWN PHILADELPHIA

Founded 1859. Church Building enlarged 1867. Corner Stone of present Church Building laid 1891. Present Building Consecrated 1893. Parish House built 1895. Golden Anniversary 1909.

Rectors
The Rev. THOMAS KITTERA CONRAD, 1859-1863
The Rev. GEORGE AUGUSTUS STRONG, 1863-1866
The Rev. JAMES DA'WOLF PERRY, 1866-1908
The Rev. JAMES CLAYTON MITCHELL, 1908.

Calendar
Monday—All Saints' Day, Holy Communion at 10 A. M.
Wednesday—Parish Reception from 8.30 to 10.30 P. M.
Next Sunday—Holy Communion at 7.45 A. M.
Schools and Bible Classes at 9.30 A. M.
Dedication of the new Baptistry, Sermon and Holy Communion at 11 A. M.
Evening Prayer and Sermon at 7.45 P. M.

Offerings are asked for the Gymnasium Addition to our Parish House, and for an Endowment Fund, and for the Current Expenses of the Parish (including an Assistant Minister who is greatly needed).

THE SOCIETIES OF CALVARY CHURCH

*The Sunday Schools and Bible Classes

(9.30 A. M.)

Superintendent: Reynolds D. Brown.

Secretary and Treasurer: F. Wharton Baker.

Librarian: Frederick V. Wistar.

Primary School

Principal: Mrs. Thomas Raven, Jr.

Secretary: William Cook.

Kindergarten

Miss Mary Rose.

Miss Jennie Lindley.

Bible Classes

Young Men's: Miss Marion F. Harris, Miss Anna Lindley, Mr. C. F. Brooks.

Young Women's: Miss Mary F. Prichard.

Woman's Auxiliary to the Board of Missions

President: The Rector.

Vice President: Mrs. Joseph S. Harris.

Treasurer: Miss Anne M. Hubbard, 5135 Morris Street.

Secretary: Mrs. Jacob Riegel, 5217 Greene Street.

Chairman of Committee on Boxes: Mrs. Wm. B. Kurtz, Manheim Street.

Delegates

Domestic: Mrs. C. F. Moorehead, Mrs. John A. Seeds, Mrs. George Landell, Mrs. L. V. Boyd, Mrs. H. N. Jacoby.

Foreign: Mrs. Jabez Gates, Mrs. Samuel E. Stokes, Miss Anne M. Hubbard, Miss Marion F. Harris.

* The Rector is ex-officio President of all Societies.

Indian: Mrs. John M. Fries, Mrs. Samuel B. Van Dusen, Mrs. Charles Morgan, Mrs. Birchall.

Colored People: Mrs. William Mellor, Mrs. A. E. Brecht.

Diocesan: Mrs. Joseph S. Harris, Mrs. George S. Strawbridge, Mrs. T. E. Potts.

Junior Auxiliary

Director: Miss Margaret Tattersfield.

President: Bessie Slack.

Secretary: Elizabeth Pond.

Woman's United Offering

Mrs. Robert S. Newhall, Wissahickon Ave.

Young Woman's Guild

President: Mrs. George L. Harrison.

Secretary: Miss L. W. Shipley, 5105 Wayne Ave.

Chancel Committee

President: Mrs. Joseph S. Harris, 165 School House Lane.

Choir Vestments

Mrs. James W. Tattersfield, 5019 Pulaski Ave.

Communion Silver

Mrs. John Y. Carr.

Miss Sowden.

Church Periodical Club

Miss Anna Denniston, School House Lane.

Member of Board of Managers of House of Rest

Mrs. Jacob Riegel, 5217 Greene Street.

Brotherhood of St. Andrew

Director: William Cook.

Vice Director: Maybury M. Smith.

Secretary and Treasurer: William B. Robbins.

Junior Chapter B. S. A.

Director: Samuel B. Van Dusen.

Vice Director: Walter Neithercott.

Secretary and Treasurer: William Wilkinson.

Sunday School Choir

Director: William P. Barba.

The Choir

Choir Master: E. M. Zimmerman.

Organist: Raymond Maxson.

Librarian: John Neithercott.

The Saturday Class

Director: Mrs. E. H. Denniston.

Sewing Director: Mrs. Reynolds D. Brown.

Gymnastic Director: Miss Mary W. Weir.

Sexton

William Bustard, 5023 Keyser St.

Calvary Church
GERMANTOWN
PHILADELPHIA

**The Dedication of the Baptistry
of Calvary Church**

TWENTY-SECOND SUNDAY AFTER TRINITY
NOVEMBER 7, 1909

*Go ye therefore, and make disciples of all the nations, baptizing them
into the Name.—*St. Matthew XXVIII: 19*

Order

The Dedication of the Baptistry and Holy Communion at 11 o'clock

The Benediction

Proclamation Hymn 368—S. S. Wesley

The Choir, Liberator to the Choir, and present to the members of the Baptistry.

The Proclamation of the Baptistry shall be read as follows:

I present unto the Parish of Calvary Church this Baptistry as a Thank-
Offering to Almighty God; and I ask you, Reverend Sir, if you will be pleased
to Dedicate and formally open the Baptistry of this Parish Church.

The Rector shall say:

I will do so in the Name of the Lord.

Then shall the Rector say:

V. The Lord's Name be praised.
R. Henceforth, world without end.
V. Lord, we have loved the habitation of Thy House.
R. And the place where Thy House dwelleth.
V. O come let us worship and fall down.
R. And kneel before the Lord our Maker.
V. Glory be to the Father, and to the Son, and to the Holy Ghost.
R. As it was in the beginning, is now, and ever shall be, world with-
out end.
Amen.

Let us Pray.

Direct us, O Lord, in all our doings, with Thy most gracious favor and
thine us with Thy continual help; that in all our words, continued and
ended in Thee, we may glorify Thy holy Name and finally by Thy mercy
obtain everlasting life, through Jesus Christ our Lord. Amen.

Then shall the Choir sing the following Anthem when from the 10 and 10 Years of the Holy Bible:

*There is a River, the Servants whom shall make glad the City of God,
the holy place of the Tabernacle of the Most High. God is in the midst of
her; she shall not be moved; God shall help her, and that right early!

*Rejoice ye and be baptized every one of you in the Name of Jesus Christ into the remis-
sion of your sins, and ye shall receive the gift of the Holy Ghost.—*Acts II: 38*

A Choir consisting of four voices, singing by the Baptistry, shall sing the following Anthem when from the 10 and 10 Years of the Holy Bible:

*And Jesus came to them and spoke unto them, saying: All authority
hath been given unto Me in heaven and on earth. Go ye, therefore, and
make disciples of all the nations, baptizing them into the Name of the Father,
and of the Son, and of the Holy Ghost; teaching them to observe all things
whosoever I commanded you; and lo! I am with you always, even unto the
end of the world. Amen.—*St. Matthew XXVIII: 18-20*

Then shall the Rector say:

Let us Pray.

Our Father, etc.—

We set apart the Font for its sacred use; do Thou, O Lord, grant that
whosoever shall be dedicated to Thee by baptism may be renewed by the
Holy Ghost, and being thus made a living member of Thy Church, may ever
remain in the number of Thy faithful and obedient children, through Jesus Christ,
our Lord. Amen.

O Eternal God, Fountain of all Mercy, grant that they who are washed
in this Laver may receive the Baptism of the Spirit, a life and portion in
repentance, remission of sin, the promise of the Gospel and the power of a
good conscience towards God; that they dying unto sin and buried with Christ
in His death may live unto righteousness in an unrepentable faith and perfect
obedience, and may at last participate in the resurrection of Thy Son to
Eternal Life, through the same Jesus Christ our Lord. Amen.

Rejoice, we beseech Thee, O Lord, the supplicants of Thy people,
and be pleased, gracious Lord, to receive the gifts here presented for Thy
service. Bless those who have given of their substance to the raising and
furnishing of this Baptistry. Remember this to them, O Lord, for good,
and unto them in their going out and coming in, in mind and body, in spirit, soul
and estate. Be with them in the hour of death and in the day of judgment,
and at last take them to Thyself forever, for His sake, Who died and was
buried and rose again, Jesus Christ our only Mediator and Advocate. Amen.

The Grace of our Lord Jesus Christ and the Love of God, and the
fellowship of the Holy Ghost be with us all, evermore. Amen.

Then shall the Choir and Organ present to the members of the Baptistry the following Anthem, *Matthew 17: 23*:

*SAVIOUR, LIKE A SHEPHERD LEAD US.

Saviour, like a shepherd lead us,
Much we need Thy tender care;
In Thy pasture pasture lead us,
For we are Thy flock prepare;
Blessed Jesus
Thou hast bought us, Thou art ours.

*Having been buried with Him in Baptism, whereby ye were also raised with Him through
faith in the working of God, who raised Him from the dead.—*Colossians II: 12*

Girls' Friendly Society

Branch Secretary: Miss Edith Hubbard, 5135 Morris St.
Assistant Branch Secretary: Mrs. E. H. Denniston.

Honorary Associates: Miss Sarah R. Watson, Miss H. L. Thomp-
son, Miss E. P. Wright, Mrs. William Mellor, Mrs. Russell S. Hubbard,
Mrs. Robert L. Perry, Mrs. R. Marshall Truitt, Mrs. Samuel B. Stokes.

Working Associates: Miss Edith Hubbard, Mrs. Edward E. Dennis-
ton, Miss Marion F. Harris, Mrs. Alexander D. Sexton, Miss Anna H.
Paul, Miss Frances B. Clark, Mrs. William R. Driver, Mrs. Edward B.
Meigs, Miss Louise Tattersfield, Miss Emily Tattersfield, Miss Eva
Knorr, Miss Frances B. Lovell, Miss Margaret Denniston, Miss Sarah
Claxton, *Miss Edith Kurtz, *Mrs. Charles B. Doak.

* Not yet formally admitted.

Woman's Aid to Convocation

Delegates: Mrs. J. N. Purviance, Mrs. H. S. Valentine.

The Sunday School Club

(Meets on Friday before Third Saturday).

President: William Wilkinson.,
Vice President: Edith Rohrman.
Secretary: Josephine Insinger.
Treasurer: Theodore Parry.

The Regular Services

Sundays: 7.45 A. M. Holy Communion.
9.30 A. M. Morning Prayer and Address (First in Month,
except in July, August and September).
11 A. M. Litany, Holy Communion and Sermon (First
in Month).
11 A. M. Morning Prayer and Sermon (Other Sundays).
7.45 P. M. Evening Prayer and Sermon (October 1st to
May 31st).
5 P. M. Evening Prayer and Address (June 1st to Sep-
tember 30th).

Week-days: Friday—Morning Prayer and Litany (except in July,
August and September), at 10 A. M.
Saints' Days and Holy Days—Holy Communion at 10 A. M.
Special services in Lent, as announced.
On the Greater Festivals, as announced.
On Thanksgiving Day, Holy Communion at 7.45 A. M. and Morn-
ing Prayer and Address at 10.30 A. M.

Offerings to be Collected in Church 1909-1910

First Sunday, 11 A. M. of each Month, Communion Alms

Second, Fourth and Fifth Sunday 11 A. M. of each Month
for Current Expenses

Third Sunday 11 A. M. of

May City Missions
June Church Expenses
July Home Missions to Colored People
August Missions to the Deaf
September Church Expenses
October Sunday Schools
November Diocesan Missions
Thanksgiving Day..... Episcopal Hospital
December Church Expenses
Christmas Day..... Disabled Clergymen
January Foreign Missions
February Domestic Missions
March Church Expenses
April Indian Missions
Ash-Wednesday Church Training and Deaconess' House
Good Friday Missions to Jews
Easter To be announced